



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

maining selections offer an admirable outline of the ethical and political philosophy of Hobbes, as this is based on his psychology. Such an outline well represents the teaching by which Hobbes is best known. Yet the writer of this notice questions the wisdom of precisely these selections from the works of Hobbes. Most of the chapters from "Leviathan," which make up the greater part of the book, are accessible not only in inexpensive editions of the "Leviathan" itself, but also in Sneath's *Selections from the ethics of Hobbes*. Furthermore, the book hardly makes good the promise of the preface, "to present practically all that Hobbes has contributed to the main questions of philosophy and psychology." So far as psychology is concerned, this introductory statement is indeed justified. But the book does not include, except by incidental statement, the characteristic contribution of Hobbes to metaphysics: his teaching that every reality—God and human spirit no less than physical phenomenon—is through and through material. The materialism of Hobbes was, it is true, so bitterly opposed both by his contemporaries and by his immediate successors, that it was never seriously studied and so failed of exerting due influence on the course of philosophical thought. But this constitutes the greater reason for presenting in systematic form Hobbes's metaphysical teaching about the nature and the manifestations of body. This would be accomplished by a volume including the greater portion of Part II. of the "Elements of Philosophy Concerning Body"; and such a book is unquestionably needed by students of the history of philosophy.

The present volume is heartily to be commended for its lack of the usual critical apparatus. Dr. Woodbridge reprints Aubrey's quaint "Life of Mr. Thomas Hobbes of Malmesburie," but he omits the ordinary "critical introduction" for the sound reason that, if read first it will "make an immediate and uncolored impression by the author impossible." In place of introduction and notes, Dr. Woodbridge offers, as has been indicated, an admirable selection of parallel passages from the different works of Hobbes himself, explaining and amplifying one text by another in a scholarly and illuminating fashion.

MARY WHITON CALKINS.

WELLESLEY COLLEGE.

FROM EPICURUS TO CHRIST. A Study in the Principles of Personality. By *William De Witt Hyde*, President of Bowdoin College. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1904. Pp. viii, 185. Price, \$1.50.

The Author, William De Witt Hyde, has given much thought to the philosophical problem, and he treats it from the standpoint of modern Protestant Christianity. To him personality is the secret of human life. Still there are some of the higher elements of personality, represented in philosophical principles which rise above the threshold of consciousness and are

reducible to scientific analysis. Of these principles the author selects five: "The Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian Spirit of love, broadest and deepest of them all."

The author's main aim is to prove that though all of them possess a grain of truth, the four first are insufficient and find their fulfilment only in the fifth, in the Christian spirit of love.

Our author's plan is to proceed by quotations and then add his own explanations. The best portions of the book are Chapters I and II, in which he does justice to the Epicurean and Stoic principles, analysing them and subjecting them to a fair criticism. Parts III and IV show less mastery of the subject, for there are some passages in Plato's writings which ought to have been quoted, and thus the nobility of the Platonic conception and also its great affinity to Christianity does not become sufficiently apparent. The fifth part is not so much an explanation of the Christian spirit based upon quotations of New Testament sayings, but may be characterised as a sermon in which the crown of perfection is offered to Christianity. The author's Christianity, however, is neither the Christianity of the primitive Church, nor of the Middle Ages, nor even the Protestantism of the Reformers, but the modernised Christianity which is imbued with the spirit of syncretism, a Christianity that would be rejected by the Christians of by-gone ages. The author concludes his work with the following sentences: -

"The omission of any truth for which the other ancient systems stood mutilates and impoverishes the Christian view of life. Ascetic Puritanism, for instance, is Christianity minus the truth taught by Epicurus. Sentimental liberalism is Christianity without the Stoic note. Dogmatic orthodoxy is Christianity sadly in need of Plato's search-light of sincerity. Sacerdotal ecclesiasticism is Christianity that has lost the Aristotelian disinterestedness of devotion to intellectual and social ends higher and wider than its own institutional aggrandisement.

"The time is ripe for a Christianity which shall have room for all the innocent joys of sense and flesh, of mind and heart, which Epicurus taught us to prize aright; yet shall have the Stoic strength to make whatever sacrifice of them the universal good requires; which shall purge the heart of pride and pretence by questionings of motive as searching as those of Plato; and at the same time shall hold life to as strict accountability for practical usefulness and social progress as Aristotle's doctrines of the end and the mean require. It is by some such world-wide, historical approach, and the inclusion of whatever elements of truth and worth other systems have separately emphasised, that we shall reach a Christianity that is really catholic."